



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

for a distance of two hundred feet, to be used against an enemy whenever they attempt a charge. The range and penetrating power of modern fire arms are tremendous. A twelve inch rifle will penetrate twenty-eight inches of iron at a range of 3000 feet. On the nineteenth of May, 1894, a twelve inch gun at the government proving ground shattered an eighteen inch plate of solid steel armor. The striking force of the ball was 21,182 foot tons. Think of it! The deadly work of torpedo boats is another example of the destructive ability of modern war instruments. The speed of a cannon ball is 3983 feet per second, and death and destruction fly with every shot! Human flesh is but food for hungry cannon. May we not hope that in augmenting the abominations of war man is, in the long run, but diminishing them? If it were made a certainty that every fight would end in the utter annihilation of both sides, battles would become more rare!

For the bullet then let us have the ballot; for the sword, the pen; for war, arbitration. Let those who are to be the chief gainers or losers in a war say whether they will have a war or not. Create a healthy public sentiment. No longer teach that one murder makes a villain; millions, a hero. Educate for peace and not for war. Down with this modern apotheosis of the so-called chivalry of war! Bring up the children to look with dread and not with delight upon the display of weapons, military music, and the roar of artillery. Our public schools were established to make citizens, not soldiers; peaceful tillers of the soil, and not sackers of cities and of homes. Good men everywhere demand the suppression of war. The ponderous brain of Sir Francis Bacon, having conceived by monarchy, brought forth the assertion that "the principal point of greatness in any State is to have a race of military men." But little more than a century ago, fostered in the cradle of democracy, the soul of Jefferson rang out in these immortal words, "We hold these truths to be self evident; that all men are created equal; that they are endowed by their creator with certain inalienable rights; * * * that, to secure these rights, governments are instituted among men." Emilio Castelar, formerly President of the Spanish Republic, recently wrote: "The world is composed of a great trilogy. Asia and Africa represent the past; Europe and its islands represent the present; Australia and America represent the future." Shall America prove false to her trust? Let her voice be loud and clear. When the final bill is presented before Parliament let it be underscored with four lines, and in the legislative halls of our own Congress let it be writ large! The military powers of Europe are even now endeavoring to bring about a reduction of war equipment throughout the continent. On the first day of the present century was effected the legislative union of Ireland and England. What a glorious consummation if all Europe might welcome in the twentieth century with hands clasped in love and peace! Much has

already been done in the way of international arbitration. Suffice it to mention the Geneva arbitration of 1794; the Ashburton treaty of 1842; the famous conference of Paris, 1856; the settlement of the Alabama claims at Geneva, in 1872; besides the Pan-American Congress which has made arbitration the law of the greater part of the two Americas. The international Peace congresses held at Paris (1889), London (1890), Rome (1891), Berne (1892), and at Chicago (1893), have done much to arouse public sentiment. Sublime the words of Kosuth: "I know that the light has spread and even the bayonets think." He who would hasten the abolition of war need but throw himself into the current and row.

All preparations for war ought to cease. Andrew Carnegie says, "Give us war-ships, and we shall have war." True! Another cause of war is the deceptive show, costume and glitter in which it is arrayed. Uniforms of a sable hue would be more appropriate as the attendants of those instruments of death. The very military appearance of one nation often eggs another on to war.

Long enough have the peoples sprinkled blood on their hearth-stones, to be washed out only with a flood of bitter tears; now let the nations festoon the entrance to every public edifice and hall of assembly with the olive and proclaim a universal peace. Then will come that time by prophets foretold and by poets sung; when the peoples shall beat their swords into plowshares and their spears into pruning hooks; when the nations shall not learn war any more.

Let a Raphael or a Michael Angelo paint for us another picture to be hung upon the walls of every home. And let that picture declare the triumphs of useful industries, of international arbitration; and of universal peace. Let it be a home without a war trophy or a vacant chair; where love knits the hearts of all together as one,—a fit symbol of that larger, that universal family of human kind.

THE OLD TESTAMENT ON WAR.

BY GEORGE GILLET.

(CONCLUDED.)

"Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee 2000 horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? The Lord said unto me, 'Go up against this land and destroy it' " (Isajah xxxvi. 4-10). And turning specially to the people, he said: "Beware lest Hezekiah persuade you, saying, 'The Lord will deliver us.' Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among

all the gods of these lands that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?" (Isaiah xxxvi. 18-20.)

When this message and more to the same purport was rehearsed to Hezekiah, he rent his clothes and covered himself with sackcloth, and went into the house of the Lord, and he sent a message to the prophet Isaiah to inform him of the insolent language of Rabshakeh, and to ask him to pray for the remnant that is left. And Isaiah replied: "Thus saith the Lord, 'Be not afraid of the words that thou hast heard, wherewith the servants of the King of Assyria have blasphemed Me. Behold, I will send a blast upon him, and he shall hear a rumor and return to his own land; and I will cause him to fall by the sword in his own land'" (Isaiah xxxvii. 6, 7).

And Hezekiah prayed unto the Lord, saying: "O Lord of Hosts, God of Israel, that dwellest between the cherubim, Thou art the God, even Thou alone, of all the kingdoms of the earth; Thou hast made heaven and earth. Incline Thine ear, O Lord, and hear; open Thine eyes, O Lord, and see; and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations and their countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore they have destroyed them. Now, therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that Thou art the Lord, even Thou only" (Isaiah xxxvii. 15-20).

The angel of the Lord went forth and smote in the camp of the Assyrians 185,000; and Sennacherib returned to Nineveh, and was there slain by the sword.

After this Hezekiah was ill, and about to die, and he prayed to God. And the Lord sent a message to him by Isaiah the prophet, that he would lengthen his life fifteen years. And he gave him this sign that the shadow of the sun on the dial of Ahaz should return ten degrees backwards; which accordingly took place (Isaiah xxxviii. and xxxix.). The king of Babylon having heard of this remarkable circumstance, and being no doubt a worshipper of the sun, sent ambassadors with presents to the monarch so favored by his God. Hezekiah received these presents and displayed his own wealth before them, instead of setting forth to them the power and greatness of the Lord God, who had worked this miracle and healed him of his sickness. For this sin he was told that his children and all the treasures of his house should be carried away to Babylon.

MANASSEH, 698 B.C.,

began his reign by rearing up altars for Baalim, and made groves, and worshipped all the host of heaven. He even built altars for all the host of heaven in the two courts of the house of the Lord, and set a carved image, the idol which he made, in the house of God. He used witchcraft, and dealt with a familiar spirit, and with wizards, and did much evil in the sight of the Lord. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, who took Manasseh and bound him with fetters and carried him to Babylon (II. Chronicles xxxiii.).

But when he was in affliction he besought the Lord his God and humbled himself greatly before the God of his fathers and prayed unto Him; and He was intreated of him and heard his supplication, and brought him again to Jerusalem into His kingdom. Then Manasseh knew

that the Lord He was God (II. Chronicles xxxiii. 12, 13). And he took away the strange gods and the idol out of the House of the Lord, and all the altars that he had built in the mount of the House of the Lord and cast them out of the city. And he repaired the altar of the Lord and sacrificed thereon peace offerings and thank offerings, and commanded Judah to serve the Lord God of Israel.

AMON, 643 B.C.,

did that which was evil in the sight of the Lord and sacrificed unto all the carved images which Manasseh his father had made. And his servants conspired against and slew him in the second year of his reign (II. Chronicles xxxiii. 21-25).

JOSIAH, 641 B.C.,

served the Lord with all his heart, and caused all the people to return unto God and to keep His commandments. He kept a great passover to the Lord in Jerusalem (II. Chronicles xxxiv.). He died from wounds received in battle, for he would go out to fight Necho, king of Egypt, who was passing by Judah to fight a city on the Euphrates. "I come not against thee this day," said the king of Egypt, "but against the house wherewith I have war; for God commanded me to make haste. Forbear thee from meddling with God, Who is with me, that He destroy thee not" (II. Chronicles xxxv. 20-24). But Josiah would not hearken, and disguised himself that he might fight with him. But the archers shot at him, and he said to his servants, "Have me away, for I am sore wounded." And they took him out of the chariot and put him into the second chariot that he had, and took him to Jerusalem, where he died. And all Judah mourned for him, and Jeremiah, the prophet, lamented also for him.

JEHOIAHAZ, 610 B.C. (II. Chronicles xxxvi. 1-4),

JEHOIAKIM, 610 B.C. (II. Chronicles xxxvi. 5-8), were subject to Egypt.

JEHOIACHIN, 599 B.C. (II. Chronicles xxxvi. 9-10),

ZEDEKIAH, 599 B.C. (II. Chronicles xxxvi. 11-13), were subject to Babylon.

DESTRUCTION OF JERUSALEM, 587 B.C.

Taking a general review of the subject of war, it is a help to compare it with the curse of slavery, which also existed under the Mosaic dispensation. By the law of Moses, every Israelite who had become a bond-servant, had a right to claim his freedom in the year of Jubilee (Leviticus xxv. 39-41). It might be 49 years ahead, or it might be only 9 years, but the influence of such a provision can be readily understood to have modified the condition of slavery, so as to make it impossible to be developed to the hideous institution which it grew to be in modern times in the British Colonies and the United States of America. Moreover they were distinctly forbidden to oppress one another (Leviticus xxv. 17).

Thus was slavery kept in check till Christ came, and then the "axe was laid to the root of the tree." The spirit of love and goodwill towards men taught by Christ made it impossible for slavery to continue where His teaching was accepted and carried out. The great institution of slavery died from the root.

In the same kind of way we think that God has dealt with war. He forbade cavalry and artillery, and thus so far modified the military condition of the Israelites as to prevent its development to the standard of other nations.

CONTINUED ON PAGE 285

CONTINUED FROM PAGE 275.

Had his commandment still authority, it would have made it impossible to have developed militarism to such an institution as we find it to-day, when the burdens of war in time of so-called "peace" are as great as were those of active war in former generations.

But Christ strikes at the root of war, and whenever His teaching shall be accepted by professing Christendom, not merely cavalry and artillery, but infantry also shall pass away, because their services are incompatible with the spirit of love and goodwill towards men which He enjoins, as their special characteristics, upon His disciples. The great institution of war will have died from the root.

It may be convenient just briefly to summarize the points that we think are established by the foregoing narrative:

(a) That such military experience as the Israelites may have had in Egypt was, in the direct providence of God, withdrawn by His keeping them in the wilderness until "*all the men of war* were consumed and dead from among the people."

(b) That in this non-military condition they dispossessed nations trained to war, of giant stature, and provided with chariots and cavalry.

(c) That the victories gained in taking possession of the land were not due to military strength, but chiefly due to interpositions of God's providence in their favor.

(d) That the distinct command of God to Joshua, on the occasion of his first campaign, viz., "to hough their horses and burn their chariots," was designed to keep them as a nation in this non-military condition, in order that they might not trust in their own strength but in the providential care of God.

(e) That throughout the period of the Judges, and during the reign of Saul and the greater part of David's reign, they possessed neither chariots nor horses.

(f) That as a consequence, through want of faith in God's power, they were unable to conquer some of the inhabitants of the valleys "because they had chariots of iron," so that God was reproachfully termed "a god of the hills and not a god of the valleys."

(g) That one of the objects of the Israelites in desiring to have a king, was that he might "lead them forth to battle," and that Saul, though he did not have either cavalry or chariots, did organize a large body of infantry.

(h) That in the latter part of David's reign, *i.e.*, after the kingdom of Israel had attained its greatest political power, David reserved 100 chariots with horses out of the spoil of one of his victories, and that this nucleus was enlarged by Solomon to 1400 chariots and 12,000 horsemen.

(i) That as a distinct consequence of this militarism the kingdom of Israel was rent in twain on the death of Solomon, from which disastrous religious and political consequences ensued.

(j) That apart from this lamentable result the non-military period, which dates from the entrance of the Israelites into Canaan to the time when David inaugurated cavalry and chariots, was a period of over 400 years, during which the land was occupied, and the kingdom established, and its influence over surrounding nations obtained, and some of its greatest victories achieved; whilst the succeeding period of 65 years, end-

ing with the death of Solomon, when militarism prevailed, was marked by many debasing alliances with surrounding nations, ending with the revolt of the ten tribes.

(k) That as regards the ten tribes which thereafter formed the kingdom of Israel, this militarism was maintained under a constant succession of wicked kings, till after 250 years the entire nation was carried away as captives in war, and are now known as "the lost tribes."

(l) That as regards the other two tribes which formed the kingdom of Judah, they had a chequered existence for 400 years, and were then carried captive to Babylon. And although at the end of 70 years they returned to Jerusalem, it was only to semi-independence.

Under the government of their God-fearing kings, such as Jehoshaphat, Hezekiah, etc., they experienced very remarkable victories and deliverances, notwithstanding that those kings appear to have had no chariots or cavalry. But under wicked kings, in spite of big armies, they were as easily conquered by surrounding nations as before they had been victorious over them.

(m) In short, the words of Josephus are completely justified: "To speak in general, we can produce no example wherein our fathers got any success by war, or failed of success when without war they committed themselves to God. * * * Thus it appears that arms were never given to our nation."

AMONG THE PAPERS.

PHILADELPHIA PRESS.

Mr. Chandler's Voice for War.

Senator Chandler of New Hampshire predicts war with England. Not only predicts it but apparently hankers after it. England, he thinks, is arrogant, truculent and aggressive; she robs the little governments and bullies the big; she snatches the territory of Venezuela and spurns our remonstrances; she is predatory, insolent and defiant; she tramples on the Monroe doctrine and sneers at American sentiment; there is only one outcome and that is war.

This is Senator Chandler's view. It is a lurid picture. If it did not come from a Senator and if that Senator were not a serious and earnest man, it might be dismissed without consideration. But Mr. Chandler is not a trifler or a blatherskite. He rasps his political opponents in the Senate and his caustic lash cuts and burns in hot debate, but even his irony is only one of the shafts in the quiver of a sober and responsible leader. Mr. Chandler speaks

HOW'S THIS!

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

F. J. CHENEY & CO., Props., Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligation made by their firm.

WEST & TRUAX, Wholesale Druggists, Toledo, O.

WALDING, KINNAN & MARVIN, Wholesale Druggists, Toledo, O.

Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Price 75c. per bottle. Sold by all Druggists. Testimonials free.